

The THOREAU SOCIETY

BULLETIN

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SPRING 1974

THE 1974 ANNUAL MEETING. . .

The 1974 annual meeting of the Thoreau Society will be held on Saturday, July 13, in the First Parish Church of Concord. Coffee will be served in the Parish Parlor from 9 to 10 a.m. The business meeting, chaired by the president, Professor Herbert H. Uhlig of M.I.T., will begin at 10:15. Speaker of the Day will be Professor Raymond Adams of Chapel Hill, N.C. Prof. Uhlig will deliver the presidential address on "Improved Means to an Unimproved End."

Luncheon will be served at 12:45. Tickets may be purchased from Mrs. Charles D. MacPherson, 46 Nagog Hill Road, Acton, Mass. 01720 at \$2.50 each. Deadline, July 9.

The usual quiz will be conducted at 1:45. It will be followed by a forum on the future of Walden Pond with the architects for the Walden Pond Advisory Council as speakers. Mary Fenn will conduct a walk up Lowell Road to the Calf Pasture and Robert Needham will conduct a tour of Sleepy Hollow. Arrangements also can be made to visit some of the historic houses of Concord. There will be special exhibitions at the Thoreau Lyceum and the Concord Public Library. The Thoreau Lyceum will hold its annual box supper at 6, preceded by a sherry party at 5. Tickets must be ordered from the Lyceum (156 Belknap St.) at \$2.25 prior to July 9.

At 8 p.m., Paul Williams will present "Two of Thoreau's Mountains: Slides of Katahdin and Monadnock."

THE ANNUAL ELECTION. . .

The nominating committee, Mary Gail Fenn, W. Stephen Thomas, and Ralph Chapman, chairman, have submitted the following slate of offers for election at the annual meeting for terms of one year: William Howarth of Princeton, N.J., president; Eugene Walker of Concord, Mass., president-elect; Patience MacPherson of Acton, Mass., vice-president; Walter Harding of Geneseo, New York, secretary-treasurer; and for terms of three years, Robert Wilde of Newton, Mass., and Samuel Wellman of Willoughby, Ohio for the executive committee. Further nominations may be made from the floor at the annual meeting.

Any proposals for the agenda for the 1974 annual meeting should be submitted to the secretary in writing before July 10.

THE DANIEL J. BERNSTEIN COLLECTION. . .

The family of the late Daniel J. Bernstein of Scarsdale, New York, have presented to the Thoreau Society his large collection of Thoreauviana. It will be housed in the Thoreau Society Archives in the Concord Free Public Library.

Dan was born in New York City on September 20, 1918. He went to Fieldston School, then Cornell

The Thoreau Society, Inc. is an informal gathering of students and followers of Henry David Thoreau. Herbert H. Uhlig, Winchester, Mass., President; Mrs. Chas. MacPherson, Acton, Mass., Vice-President; and Walter Harding, State Univ., Geneseo, N.Y., 14454, Secretary-Treasurer. Annual membership \$2.00; life membership, \$50.00. Address communications to the secretary.

University, then a year and a bit at Harvard Business School, which he left to work on a farm in Vermont. He loved farming - even shoveling manure - and always held in the back of his mind a dream of retiring to a farm. Time for the dream never came. He died of leukemia on August 20, 1970, just before his fifty-second birthday. After his five years in the navy (1942-1946), he helped to form the National Scholarship Service and Fund for Negro Students, an organization that seems anachronistic now, so few years after, but was in those days revolutionary in concept. In 1950 Dan went to Wall Street, for which he had immense flair and little respect, and worked as a securities analyst for the rest of his life. In 1953 he was married to Carol Underwood, and they had two children, Katherine (1955) and John (1956). Although he had always been a liberal person, more interested in the welfare of the many than of the few, in 1960 he and his family made a trip to Cuba which changed his life. Stunned by the changes that Castro had wrought in Cuban life - campesino children for the first time in recent history had milk and eggs, police corruption and racial discrimination were ended overnight - Dan began to examine American policy with a new eye. The last nine years of his life were devoted more than anything else to trying to end the outrage of the Vietnam war.

Dan was first interested in Thoreau by the late Professor Henry Meyers of Cornell University and became not only an avid reader of Thoreau's writings and a follower of his philosophy but an ardent student and collector of Thoreauviana. Inspired by the scrapbooks in the Fred Hosmer collection now in the Concord Free Public Library, he began to assemble a huge collection of periodical articles and reviews about Thoreau, realizing that fragile and ephemeral as most such material is, it is missing from most of the major Thoreau collections. These materials he mounted, labeled and gathered into a series of loose-leaf notebooks. These are the heart of his collection and are a perfect complement to the Hosmer collection. Included also with the collection are the original manuscript of Thoreau's letter to Elizabeth Oakes Smith of February 19, 1855, a copy of the program of Thoreau's commencement exercises at Harvard in 1837, the rare portfolio of Sidney Smith's etchings made to accompany the 1902 edition of Ellery Channing's biography of Thoreau, and a host of miscellaneous clippings, photographs, correspondence and miscellanies. The society plans shortly to issue a catalog of its archives which will include a detailed description of the Daniel Bernstein Collection. As soon as it is catalogued, the collection will be available for use in the Thoreau Society Archives in the Concord Free Public Library and should prove a real boon to scholars doing research there.

Recording in his Journal in 1853, Thoreau writes, "I am a mystic, a transcendentalist, and a natural philosopher."¹ Most Thoreau scholars would probably agree with the appellations the writer assigned to himself. However, when one studies Thoreau's writings, a very significant side of the man seems to have been omitted. Like other American Transcendentalists writing during the three decades prior to the Civil War, Thoreau saw clearly the erosion of democratic ideals and moral values in what was fast becoming a "business culture." As social critic and moral reformer, Thoreau was highly sensitized to the growing disparity between the progress of science and the progress of human morality: "He disapproved of the way America was going and he refused point-blank to go along with it," observes his biographer Joseph Wood Krutch.²

Through introspection and self-examination, typical of the Transcendental reformers, Thoreau was searching for ideas and values with which to warn his contemporaries and redeem the American society. In the inscription to Walden, Thoreau tells the good citizens of Concord that he is going "to brag as lustily as chanticleer in the morning...if only to wake my neighbors up."³ Since the Transcendentalists sought reform not through institutionalized channels, but through self-improvement, they were, as Perry Miller notes, "a threat both to the church and to the state...These insurgents had ideas about politics and economics, and about the relations between the sexes, as well as about woodchucks and sunsets."⁴ Thoreau, under Emerson's teaching, realized "that the intuitive soul makes its own religion and its own morality."⁵

Every age produces its romantic idealists, or moral reformers, call them what you will. These are the "come-outers," the people who, responding to the dictates of their consciences, believe in the essential right of the individual to preserve his moral integrity whenever challenged by unjust human law. "In order to abide by law, it is necessary to confront the law," as Daniel Berrigan puts it.⁶ In similar fashion, Antigone, the fictional prototype of the moralist, sums up for Creon the recurrent dialectic between human and divine law:

Your edict, King, was strong,
But all your strength is weakness itself against
The immortal unrecorded laws of God
They are not merely now; they were, and shall be
Operative for ever, beyond man utterly.⁷

As I revisited the writings of Thoreau, I was struck by the similarity between his moral aspirations regarding society's reform and the radical idealism of Daniel Berrigan, the most publicized "moral infidel" of our time. The purpose of this essay is not to prove that Berrigan's politics is derivative from Thoreau, but to suggest that their assessment of the cultural situation and their expression of radical religious solutions have much in common though separated by over a hundred years.

Using perfectionist logic to reform America, both men have faith that "when men learn to trust their consciences and act on them, they naturally encourage others to do the same with the certainty that they will reach the same conclusions."⁸ That is, if enough men live by truth, a collective social conscience will result. "Truth and a true man is something essentially public, not private," observes Thoreau.⁹ Even if the individual's action fails to transform society, he will at least have saved his own soul. There is, however,

a major shortcoming of their form of idealism. If pushed too far, the moral idealism espoused by these two men could lead to either political revolution or anarchy.

As social critics, both Thoreau and Berrigan see Americans as surface people, blinded to the eternal truths of the human heart by the illusory, materialistic values of the marketplace. Thoreau writes in his Journal (1851): "We do not worship truth but the reflection of truth; because we are absorbed in and narrowed by trade and commerce and agriculture, which are but means and not the end."¹⁰ Thoreau respected neither the manufacturer nor the agrarian, since both were driven by avarice and greed. The principal object of the factory system, says Thoreau, "is not that mankind may be well and honestly clad, but, unquestionably, that the corporations may be enriched."¹¹ But the farmer, according to Thoreau, would go so far as to "carry his God, to market, if he could get any thing for him; who goes to market for his God as it is..."¹² Unlike Auden's "Unknown Citizen," Thoreau operated under the assumption "that ultimately it is men who make institutions rather than institutions which make men."¹³ In similar manner, Berrigan seems to be echoing Thoreau when he criticizes his fellows for wearing blinders: "They are forced into objective evil, into evil obedience, because the law that claims them is intent on - what? Survival? Prestige? Big money? The pursuit of power."¹⁴

It is interesting to note that both men use the metaphor of the machine to describe the moral deterioration of the American government and the need for heroic action to repair the machine. "Given the fact that the American machine is not working well, either in its inner gears, or in its meshing with the world," states Berrigan, "good men must take action."¹⁵ The State, continues the priest, should not be "allowed full unexamined control of a man's moral life." The heroic man must "stand in his own shoes" and allow his conscience to be "the arbiter of his destiny."¹⁶ Along the same lines, Thoreau realized that every government involves a certain amount of injustice and corruption. "All machines have their friction," says the writer. That is, there will always be a few who will manipulate and abuse the government to satisfy their own selfish interests. Revealing his practical side, Thoreau is willing to tolerate this imperfection in the machine. However, "when the friction comes to have its machine, and oppression and robbery are organized," Thoreau says, "let us not have such a machine any longer." Whenever the "friction" tramples on civil rights and thwarts the public will, "a wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority."¹⁷ To counterbalance the abuses of authority, Thoreau would either tell the individual to "wash his hands of it...not to give it practically his support," or tell him to "let his life be a counter friction to stop the machine." Thus, Thoreau endorses "action from principle - the perception and the performance of right."¹⁸

Although Thoreau was not opposed to all authority over the individual, he did feel that there should be as little institutionalization of life as possible. He believed that there are times when every man must be his own priest, following the dictates of his conscience: "Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator?...I think we should be men first, and subjects afterward."¹⁹ It must be understood, however, Thoreau was not a militant revolutionary in his thinking. He thought in terms of peaceful resistance to the

unjust State. Believing that a minority can be "irresistible when it clogs by its whole weight," Thoreau would have men refuse "to pay their tax-bills this year." This action, says the writer, is "the definition of a peaceful revolution."²⁰

Critics never tire of pointing out that Thoreau's politics resembles anarchism; however, he was only an anarchist in matters of conscience: "I am as desirous of being a good neighbor as I am of being a bad subject," says the author.²¹ If a man operates under the moral sense, he has every right to resist an unjust government. Whereas those individuals who "abet injustice" are only letting "their private feelings interfere with the public good."²² Along a similar line of reasoning, Daniel Berrigan justifies the actions of the Cantonsville nine: "I came to the conclusion that I was in direct line with American democratic tradition in choosing civil disobedience in a serious fashion."²³

Whenever the democratic system is being "abused and perverted before the people can act through it," or whenever the law requires one "to be the agent of injustice to another," Thoreau tells us to "break the law."²⁴ Berrigan's response to the abuse of authority is even stronger: "The times are such that in order that some men be free, someone must be in jail...A man is driven to break the law as a strict requirement of being a man at all."²⁵

When Thoreau and Berrigan analyze their society's criteria for good citizenship, they find another perversion of the democratic ideal. The mass of men rather than trusting their own reason and integrity, "serve the State not as men mainly, but as machines" without "free exercise whatever of the judgment or of the moral sense." Such men, says Thoreau, "are commonly esteemed good citizens." On the other hand, "a very few, as heroes, patriots, martyrs, reformers in the great sense, and men, serve the State with their consciences also, and so necessarily resist it for the most part;" ironically, these true patriots "are commonly treated as enemies."²⁶ Berrigan's observation of America's valuation of these hollow men parallels Thoreau's: "The proof of the man is not taken in any classic or intellectual or creative measure; it is a simple matter of giving over head and heart to the merchandizing, packaging, and disposal of the imperialist state."²⁷

Both writers use America's involvement in war as an example of the State's success in attaching notions of patriotism to unthinking obedience to the law. Thoreau warns that when men possess "an undue respect for law," they go "marching in admirable order over hill and dale to the wars, against their wills, aye, against their common sense and consciences."²⁸ Similarly, Berrigan points out that "war today inducts into public service all those private notions of virtuous self-defense, loyalty, and patriotism that demand public ground for their true, most splendid expression."²⁹

Since Berrigan as well as Thoreau are essentially "come-outers," they have little faith that the Church will provide the impetus for moral reform. Whereas Thoreau tells us how he despised the ministers who "preached the mealy-mouthed doctrine that it is our duty to obey the law rather than righteously to refuse our support to injustice,"³⁰ Berrigan tells his "bishops and superiors to learn something about the gospel and something about illegitimate power."³¹

These two Americans are neither anti-patriotic nor anti-democratic; they are moral idealists who live under divine law - a higher law than society's law. Their vision, not limited to narrow, national-

istic ends, encompasses all of mankind. They live for all men. Like Don Quixote, they fight injustice wherever they find it. The just man, according to their philosophy, must live through the surface of life, in time, for something deeper, eternal. "I deal with the truths that recommend themselves to me - please me - not those merely which any system has voted to accept," in the words of Thoreau.³²

In a recent essay which assesses contemporary society, Northrop Frye stresses the significant role the university must play if we are to regain our lost paradise and have a more permanent, humane system. The university, says Frye, must have "for its ultimate goal the vision of an ideal, that is, a theoretically coherent and permanent social order."³³ It is interesting to note that Thoreau and Berrigan also comment on the important function the university plays in a democracy. Anticipating the "open university" concept that is popular today, Thoreau states: "It is time that villages were universities, and their elder inhabitants the fellows...to pursue liberal studies as long as they live."³⁴ For Berrigan, the ideal of the university has been corrupted by allowing itself to become an extension of the corporate state. According to him, "the university makes money where it can and asks few questions, whether from war-making government or war-making industrialists."³⁵

In his famous essay "Civil-Disobedience" (1849), Thoreau tells his contemporaries that the times call for a vision of the moral and just society and for leadership to fulfill this vision. "For eighteen hundred years," states Thoreau, "the New Testament has been written; yet where is the legislator who has wisdom and practical talent enough to avail himself of the light which it sheds on the science of legislation."³⁶ If we are to have a society predicated on love and life, rather than aggression and death, we need morally strong leadership. "The worth of human action," says Berrigan, "is one's moral stance before the world."³⁷

Although Utopian hopes are needed for any clear vision of a just society, idealists, such as Thoreau and Berrigan, usually have little impact on their contemporaries. As Krutch points out, Thoreau's ideals fell "on stony ground" because his society was convinced that "all was well with America and with the world."³⁸ America will allow change only if "the change is compatible with our vision of human history and human development," as Berrigan puts it.³⁹ When the vision turns into a nightmare, society seeks death as a deliverance. Thus, says Berrigan, America's primary responsibility today is to deal with the "important questions of conscience." As he states it, "no tradition can remain a mere dead inheritance. It is a living inheritance which we must continue to offer to the living."⁴⁰

All men make mistakes,

But a good man yields when he knows his course is wrong,

And repairs the evil. The only crime is pride.

. . .Sophocles' Antigone

NOTES: ¹Carl Bode, ed., The Best of Thoreau's Journals (Carbondale: 1967), p. 175. All subsequent references to Thoreau's Journal will refer to this text. ²Joseph Wood Krutch, Henry David Thoreau (New York: 1948), p. 5. ³Henry David Thoreau, Walden and Civil Disobedience, ed., Owen Thomas (New York: 1966) Norton Paperback, p. 1. All subsequent references to Walden and "Civil Disobedience" will refer to this text. ⁴Perry Miller, ed., The Transcendentalists (Cambridge, Massachusetts: 1950), p. 12. ⁵Henry

Seidel Canby, *Thoreau* (Boston: 1939), p. 108. ⁶Daniel Berrigan, *No Bars To Manhood* (New York: 1970), p. 35. ⁷Sophocles, *Antigone*, in *The Oedipus Cycle*, ed. Dudley Fitts & Robert Fitzgerald (New York: 1939), p. 203. ⁸John L. Thomas, "Reform in the Romantic Era," *Intellectual History in America*, Vol. I, ed. Cushing Strout, p. 210. ⁹Thoreau, *Journal*, p. 169. ¹⁰Thoreau, *Journal*, p. 106. ¹¹Thoreau, *Walden*, pp. 17, 18. ¹²Thoreau, *Walden*, pp. 131, 132. ¹³Krutch, p. 256. ¹⁴Berrigan, *Manhood*, p. 37. ¹⁵Berrigan, *Manhood*, p. 39. ¹⁶Berrigan, *Manhood*, p. 116. ¹⁷Henry David Thoreau, "Civil Disobedience," pp. 227, 229. ¹⁸Thoreau, "Disobedience," pp. 230, 231. ¹⁹Thoreau, "Disobedience," p. 225. ²⁰Thoreau, "Disobedience," p. 233. ²¹Thoreau, "Disobedience," p. 239. ²²Thoreau, "Disobedience," pp. 232, 233, 239. ²³Daniel Berrigan, *The Trial of the Catonsville Nine* (Boston: 1970), pp. 28, 29. ²⁴Thoreau, "Disobedience," pp. 230, 231. ²⁵Berrigan, *Manhood*, p. 37. ²⁶Thoreau, *Disobedience*, p. 226. ²⁷Berrigan, *Manhood*, p. 101. ²⁸Thoreau, "Disobedience," p. 25. ²⁹Berrigan, *Manhood*, pp. 117, 118. ³⁰Krutch, p. 195. ³¹Berrigan, *Catonsville*, p. 31. ³²Thoreau, *Journal*, p. 124. ³³Northrop Frye, *The Stubbard Structure: Essays on Criticism and Society* (New York: 1970), pp. 6, 7. ³⁴Thoreau, *Journal*, p. 169. ³⁵Berrigan, *Manhood*, p. 55. ³⁶Thoreau, "Disobedience," p. 241. ³⁷Berrigan, *Manhood*, p. 157. ³⁸Krutch, p. 253. ³⁹Berrigan, *Manhood*, p. 27. ⁴⁰Berrigan, *Catonsville*, p. 115.

MY INTRODUCTION TO THOREAU by Charles Seib

Editor's Note: Mr. Seib's *The Woods: One Man's Escape to Nature*, a Thoreauvian account of the creation of his own *Walden* has recently been reprinted as a paperback by Manor Books.

Perhaps I met Thoreau in my school days, but if I did he left no impression. That's no surprise, because I sometimes think my mind was least receptive in those years in which, in theory at least, we are supposed to be soaking things up like a paper towel on television. I know I really met him in, of all places, the press gallery of the United States Senate. It was back in the early 50s and I was a reporter for the now dead International News Service. The job was exciting in some ways; Senator Joe McCarthy was riding high and the Senate still had some interesting and entertaining members--Robert A. Taft, perhaps the last of the great Senators; Kenneth Wherry, the happy undertaker from Nebraska; Tom Connally, the prototype Texan, flowing black bow tie and all; Eugene Millikin of Colorado, a perfectly delightful and brainy gentleman, to name a few. As all people at my stage of life say, they don't make them like that anymore.

But to get back to Thoreau. The excitement and pressure of a Hill reporting job were over-relieved by long periods of utter boredom--interminable and barren committee hearings and the debate on the Senate floor, which most of the time was no debate at all but a series of immensely self-indulgent ego trips. To get through those long hours in the committee rooms and the reporters' balcony behind the Senate rostrum I developed the habit of carrying in my jacket pocket at all times a paperback book--or part of one (I would tear them into several sections so they wouldn't be too bulky). And so it was that one lucky day I separated a pocket copy of *Walden*--a British edition, I think it was--into four parts and made it my Capitol reading. I read at first with interest and then with excitement. I can remember

trying to convey to a colleague in the whisper we were obliged to use while in the chamber my delight with Thoreau's description of the battle of the ants.

I have other editions of *Walden* now, although my original four "volume" set, which I bound long ago in covers cut from manila file folders, is still close at hand. And I have read it many times. But it was that first reading against the incongruous background of droned Senate speeches and the bloodless recitals of too well prepared committee witnesses that opened up new areas of thought and feeling, new awarenesses and new yearnings, and that eventually saw me build my cabin beside a pond in the woods (although I never truly sojourned there) and even to write a book about the experience (no *Walden*, to be sure).

THOREAU AND MODERN PSYCHOLOGY by Edward C. Jacobs.

In his account of "The Pond in Winter" in *Walden*, Thoreau analogically describes his view of the psychological structure of man's mind.¹ It is exciting to watch Thoreau sound the depths of man's mind to come to the similar discovery that C. G. Jung postulated and verified in this century. Jung views man's mind as a twofold structure: a conscious and an unconscious. Man's conscious, rational mind emerges out of a universal psychic substratum, "the collective unconscious."² The collective unconscious is mankind's universal psychic depository. It "is made up of contents which...are the deposits of mankind's typical reactions since primordial times to universal human situations, such as fear, danger,...relations between the sexes, between children and parents, hate and love, birth and death...."³ As mankind develops into states of consciousness, and as each man develops from unconscious to conscious being, the collective unconscious provides compensatory psychic strength to the conscious mind so that man can cope successfully with universal human situations.⁴ Essentially Jung's view is Thoreau's view. Thoreau, like Jung, stresses that man's mind moves upward and outward from the deep waters of the collective unconscious,⁵ and that man must not totally divorce conscious from unconscious mind if he is to remain a healthy man. To do so can only result in psychic disintegration, a life in which the conscious mind becomes a "dead sea, or a marsh," (p. 193) a life that Thoreau describes earlier in *Walden* as a life of "quiet desperation" (p. 5).

Thoreau's well shaped analogy of *Walden Pond* to man's mind makes it clear that Thoreau views the conscious mind as emerging from a deeper substratum similar to the collective unconscious. As a cove of the pond is formed by a rising sandbar that blocks off shore water from its main source--the deep center of the pond--so also is each man's mind formed. At one time each man's mind belonged to a larger body of water--an "ocean," Thoreau once calls it (p. 192). But at birth man's mind begins to separate from that ocean that it is a part of in much the same way that a cove separates from the main pond: "At the advent of each individual into this life, may we not suppose that such a sandbar has risen to the surface somewhere?" (p. 193). As the cove to the pond is the conscious mind to the unconscious. Man's mind, the "cove," the "individual lake" separates from the "ocean" with the rising of the sandbar, the beginning of life, the beginning of consciousness. For Jung, as for Thoreau, individual consciousness is an initial separation from the ocean of the collective unconscious.⁶ For both men such a separation begins a

psychic movement outward or upward into the paradoxically shallow waters of the cove--the rational, conscious mind.⁷

Thoreau understands that this psychic process of differentiation is not only a natural, necessary one, but also a perilous one. The physical cove assumes its shape through the occurrence of natural, but potentially dangerous forces. The psychic cove, man's conscious mind--that "individual lake, cut off from the ocean" (p. 192)--takes its shape through interaction with two forces. One force that the psychic cove must contend with is its own collective unconscious. The sandbar that gradually surfaces to differentiate conscious from unconscious, cove from ocean, is itself subjected to "storms, tides, or currents, or...a subsidence of the waters" (p. 192). The other force that the cove must contend with is the conscious life which it is slowly becoming a part of. Those "promontories of the shore, the ancient axes of elevation," Thoreau calls this conscious life (p. 192). The process of successfully integrating these two forces Jung describes as "individuation."⁸ Jung, like Thoreau, stresses the danger that often obstructs the way to individuation. Its achievement Jung might well have described, as does Thoreau, as the formation of a cove containing the water of "a sweet sea" (p. 193).

For Thoreau the failure to form such a cove of sweet sea water results in the cove's becoming a "dead sea or a marsh." How does such failure occur? Thoreau explains that it is poor navigation:

...we are such poor navigators that our thoughts, for the most part, stand off and on upon a harborless coast...or steer for the public ports of entry, and go into the dry docks of sciences, whereby they merely refit for this world, and no natural currents concur to individualize them.
[p. 193; italics mine]

Clearly the navigator is a poor one. Either in his journey to consciousness man cannot cope with the collective unconscious and navigate out of the depth of the ocean into a harbor, a cove, or man seeks a harbor that is completely cut off from the "natural currents" of the ocean. As a result of the latter failure man entraps himself in a totally rational, conscious port--"the dry docks of science."⁹ For Jung also the great danger of western man lies in his ever increasing tendency to sever conscious from unconscious and to entrap himself in those same dry docks of science.¹⁰

Notes

¹Henry David Thoreau, Walden and Civil Disobedience, ed. Owen Thomas (New York: W. W. Norton, 1966), pp. 192-93. Unless otherwise noted, future references to Walden will be from this edition and will be cited by page numbers within the text of this essay.

²I wish only to point out parallels in thought existing between Thoreau and Jung. For discussion of the collective unconscious, see Jolande Jacobi, The Psychology of C. G. Jung, trans. by R. Manheim, 6th edition, rev. (New Haven: Yale University Press, 1962), especially Chp. 1, "The Nature and Structure of the Psyche." See also C. G. Jung, The Archetypes and the Collective Unconscious, trans. by R. F. C. Hull, vol. 9, pt. 1 of The Collected Works of C. G. Jung, eds. Sir. Herbert Read et al. (New York: Pantheon Books, 1959), pp. 42-53, 275-89.

³Jacobi, p. 10.

⁴Jacobi, pp. 10, 35. Also C. G. Jung, Two Essays on Analytical Psychology, trans. by R. F. C. Hull, 2nd ed., vol. 7 of The Collected Works (New York:

Pantheon Books, 1966), pp. 177-82.

⁵"Water is the commonest symbol for the unconscious," writes Jung, The Archetypes and the Collective Unconscious, p. 18.

⁶"Historically as well as individually, our consciousness has developed out of the darkness and somnolence of primordial unconsciousness. There were psychic processes and functions long before any ego-consciousness existed," The Archetypes and the Collective Unconscious, p. 280.

⁷Jacobi, pp. 8-10, 30-35.

⁸Jacobi, pp. 102-05, 123-28.

⁹In his Journal for 20 May, 1851, Thoreau develops through another analogy essentially the same psychological view of man's mind that I have discussed. Thoreau stresses greatly the necessity that man's rational--"aerial"--mind must not divorce itself from its roots, the "subterranean," or the collective unconscious: "The mind is not well balanced and firmly planted...which has not as much root as branch.... One half of the mind's development must still be root....The growing man penetrates yet deeper by his roots into the womb of things....The mere logician, the mere reasoner, who weaves his arguments as a tree its branches in the sky,--nothing developed in the roots,--is overthrown by the first wind," The Journal of Henry D. Thoreau, ed. B. Torrey and F. H. Aiken (New York: Dover Publications, 1962), I, col. 203, p. 195.

¹⁰Jacobi, pp. 79, 145.

ADDITIONS TO THE THOREAU BIBLIOGRAPHY. . . . WH (TJQ is THOREAU JOURNAL QUARTERLY. Items marked * are discussed in "Current Thoreau Literature" elsewhere in this bulletin.)

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CURRENT THOREAU LITERATURE. . . .WH

Beginning with this issue of the bulletin I hope regularly to conduct a column that will flesh out some of the bare bones of our regular "Additions to the Thoreau Bibliography" with my own personal reactions to some of the more important works listed there. The first to come to hand this quarter was Bob Dickens' *THOREAU THE COMPLETE INDIVIDUALIST*. Bob is a philosopher at Erie County Community College in Buffalo, New York, and an activist in civil rights and peace work. He sums up his thesis in his last paragraph: "Thoreau is important because of the places he went wrong (e.g., his extreme individualism), the places where he was right (e.g., his critique of alienation and slavery), the places where he is irrelevant to current problems (e.g., his inability to work with others), and the places where his analyses were prophetic of current problems (e.g., his analysis of man's alienation from nature and the natural environment)." I for one do not always agree with what he has to say (though most often I do), but it is a provocative book in the best sense of the word.

I missed Michael Hoffman's *THE SUBVERSIVE VISION* when it first appeared in 1972, but its chapter on "Thoreau: The Individual versus the Institution" is well worth going back to. It seems to me it really gets at the heart of Thoreau's analysis of the place of man in society and points out both the weaknesses and strengths of Thoreau's position.

Charles R. Anderson's "Thoreau and *THE DIAL*: The Apprentice Years," is "the first attempt at a close reading of *Thoreau's* apprentice writings for the purpose of evaluating *his* achievement as a literary artist" in his early years.

Unfortunately we have mixed feelings about Wendell Glick's edition of Thoreau's *REFORM PAPERS*. On the positive side we have for the first time in print the text of Thoreau's "Reform and the Reformers," the newly discovered essay that Glick read at our annual meeting several years ago; we have for the first time accurate texts with all the variants and modifications carefully pointed out and explained of most of Thoreau's political essays; and we have the beautiful format and typography that has become the hallmark of the new Princeton edition. But on the other hand, for the texts of two of the essays, "Herald of Freedom" and "Civil Disobedience," we have what I personally believe are faulty copytexts. For the latter Glick has used the *AESTHETIC PAPERS* "Resistance to Civil Government" text of 1849. I contend the post-

humous text of 1866 more accurately reflects Thoreau's wishes. The change in title and the added lines are so completely typical of Thoreau's style that I cannot but believe they are his own--particularly when there is not one iota of evidence to the contrary. As for the "Herald," I believe Glick has accepted as copy-text a version Thoreau was modifying for use in *A WEEK* and eventually rejected. The case for use of the *DIAL* text I think is much more convincing. Of course one virtue of the Princeton Edition is that the apparatus enables one to reconstruct on his own the alternate texts, and Glick, in his full honesty points out that I and others have come to different conclusions than he has.

Archibald MacLeish's reading of selections from Thoreau's *Journal* is one of the few recordings that has really turned me on. Ordinarily I much prefer to read to myself, but here is one case where I find a recording altogether charming both in the selections made and the clarity and tone of the readings. They would make an excellent introduction to Thoreau for school or college use.

THE FUTURE OF WALDEN POND. . .

In recent months the Middlesex County Commissioners, who have jurisdiction over the Walden Pond State Reservation, have engaged the firm of Richard A. Gardiner and Associates, Inc. of Cambridge to undertake a study concerning the restoration and future use of the reservation. They have found the chief problem to be the deteriorating site conditions because of over-use. They have suggested four alternatives for the restoration of the pond and its environs. The alternatives represent four different balances between the two major variables: the number of people on the site and the degree to which the site, particularly the path around the pond, must be "hardened" or improved in order to withstand the use.

1. This alternative seeks to accommodate all existing uses and current visitation levels, while at the same time improving and/or "hardening" major facilities--beach area, parking, primary Pond path, Pond edge, etc.

2. The key concept here is that parking capacity, peak condition crowds, and certain uses must be curtailed if the site is to be preserved and substantially restored. As part of this concept, the Pond perimeter path would be eliminated. It would be replaced by a woodland walk which would provide occasional views of and access to the Pond.

3. The emphasis here would be on expanding recreational use opportunities, though not to the extent of destroying the Reservation's natural qualities. Well-organized parking would be provided for 1000 cars. Pond-related facilities and improvements would include more picnic areas, another swimming beach, more rowboats, and "hardening" of the path and edge. Other recreational facilities such as tennis courts and ball fields would be provided on Reservation lands north of existing Route 126.

4. This concept calls for a truly radical reduction in visitation levels and an active program of planting and maintenance which would restore Walden Pond and environs to the conditions of Thoreau's time. Parking and recreational activities would be sharply curtailed. Walden Pond State Reservation would become a nature preserve and historical shrine accessible to relatively few people at a time.

As one can well imagine, these alternative proposals have already caused great controversy and there will be much further discussion before the final decision

is made. The forum at the afternoon session of the annual meeting will be centered on the debate. Come and have your say.

REPORT OF THE WALKING SOCIETY: THE CALF PASTURE
by Mary R. Penn

One of the prettiest places in Concord is the confluence of the Sudbury and Assabet Rivers at Egg Rock. It is here that the Society visited two years ago. On the town side of the river, opposite Egg Rock, is the Calf Pasture, which in early days was the common field where the families were allowed to pasture their cattle, a man or boy being hired to take charge.

The land here about was part of the estate of the first minister, the Rev. Peter Bulkeley. After his death the Calf Pasture came down through several owners including Tilly Merrick and was known in Thoreau's day as Merrick's Pasture. Tilly Merrick was the leader of the Federalist Party and Jonas Lee of the Democratic Party. So close were elections that the citizens at town meeting were obliged to march outdoors and form two lines across the green, behind their leaders, and be counted.

Mantatucket Rock, an outcropping of ledge, is near the river in the pasture and was named for one of the Indians who sold the land to the first settlers. Indeed, Indian artifacts have been dug up here in the past. There is also a fine view of a modern bridge nearby, painted a decided shade of green. However old names die hard in Concord and because the first bridge here, many years ago, was painted red, it is still called the Red Bridge.

Our walk this year will be entirely on foot, starting at the meetinghouse and walking to the Calf Pasture. The distance is exactly one mile round trip.

I am glad to add that in recent years the Calf Pasture was added to the town's conservation land.

MY INTRODUCTION TO THOREAU by Victor C. Friesen

I had my first taste of Thoreau from my Grade 4 reader, which featured an account of the squirrels at Walden. However, it was only on re-examining this textbook many years later that I realized who had written it. My first conscious awareness of Thoreau came at the end of my elementary-school days. Then, in a copy of CANADIAN NATURE magazine, I read an article on the author which was illustrated with several color photographs of Walden Pond in autumn. I admired Thoreau's independent life close to nature (I had two favorite bachelor uncles--one on each side of the family--who lived similar lives in the outdoor world). I was particularly struck with a passage quoted from WALDEN which conveyed the elation Thoreau felt with the advent of the spring season: "The first sparrow of spring! . . . What at such a time are histories, chronologies, traditions, and all written revelations?" I had grown up on a farm and experienced this feeling each year. Later when completing my high school, I remember, I was tempted to place a note with this passage in it on my history teacher's desk. I had just seen a meadowlark singing glees to the world from a melting snowbank and felt that while our studies were focusing on the lesser periods of history the grand rhythm of the universe was going unnoticed.

A few years later I was teaching in a one-roomed rural school in central Saskatchewan, near Fort Carlton, the old fur-trading post. When I returned for

my second term, I took with me a copy of WALDEN, which I had bought during attendance at Summer School in the city. I was truly in a setting appropriate for the reading of Thoreau's classic. My teacherage was 14 feet by 20 feet, not much bigger than the hut at Walden Pond. Having formerly been a granary, it was now covered with tar-paper--and frequented by shrews and mice. At night a horned owl hooted from the roof, and in the morning I sometimes awoke to find deer tracks encircling my own harbor in the woods.

During the long evenings, by the light of a gaso-line lamp, I read through "Economy" and the chapters which followed. I was not greatly awed by Thoreau's stringent economics where food costs but 27 cents a week. His meticulous bookkeeping for an eight-month period prompted me to calculate my parents' expenses during a similar span from the Great Depression when I was a child. I discovered that our expenses per individual then had come to 23 cents a week--and not only for food but for clothing, education--everything. But I was not put out with Thoreau's expenditures either, believing that they, listed to the last half cent, were something of a tongue-in-cheek rationalization of a life sought simply because he enjoyed it. Perhaps what I enjoyed most from the book at the time were the passages of nature writing, which seemed to depict so well the very world which surrounded my "hut." Of course, I appreciated the simple life he espoused, wishing to live no other. With succeeding years I have come more and more to value as well the sheer integrity of the author himself, something I find heartening in our present world.

NOTES AND QUERIES. . . .

We are indebted to the following for information used in this bulletin: J. Atkins, T. Bailey, G. Boudreau, W. Bottorff, M. Campbell, W. Cummings, T. Davis, R. Epler, F. Flack, H. Gregory, D. Hartz, G. Hasenauer, W. Howarth, W. Herr, R. Jones, K. King, K. Kasegawa, D. Kamen-Kaye, A. Kovar, M. Manning, T. McKone, R. Needham, E. Schofield, D. Watt, S. Wellman, T. Yamasaki, and J. Zimmer. Please keep the secretary informed of new items of Thoreau interest as they appear and of old ones he has missed.

The following back issues of our bulletin are available at 10 for \$1.00--12, 13, 15, 21-62, 65, 66, 69, 70, 72-79, 81-83, 85-93, 95, 96, 98, 99, 101, 104-126. A reprint of bulletins 1-9 is 50¢. Booklets 5, 8, 10, 14, 22, 26, & 27 are available at 50¢ each and 6, 7, & 23 at \$1.00 each. An expanded Booklet 17 has been issued by the Univ. of Mass. Press as THOREAU IN OUR SEASON for \$4.50 and Booklet 21 as THE THOREAU CENTENNIAL is available from State Univ. of N.Y. Press for \$5.00. Bulletins 1-100 are available in hardcover from Johnson Reprint Corp., 111 Fifth Ave., NYC, 10003, for \$15.00. Microfilms of the bulletins are available from Univ. Microfilms, Ann Arbor, Mich. Your secretary has available 5x7 glossy prints of the Maxham daguerreotype, the Rowse crayon, the Dunshee ambrotype, and the Ricketson caricature of Thoreau for 50¢ each.

The Concord Summer Seminars will continue this year: one on Thoreau from June 24 to July 13 and one on Thoreau's Contemporaries from July 15 to August 2. They are sponsored by the State University of New York and this year will be held on the campus of the Penn School in Concord. For information, write your secretary.

Frederic W. Brown of Antigo, Wisconsin, has recently become a life member of the society. Life membership is \$50.

Max Lerner, in an article in the Boston HERALD AMERICAN for March 14, 1974, traces the current fad



Thoreau at his "daily renewal" by Annie Dillard

for "streaking" back to Thoreau's instructions to "simplify, simplify."

The April, 1974 issue of MASSACHUSETTS TEACHER features a painting of Thoreau on its cover.

Cody's Books of Berkeley, California, have issued another of their Thoreau calendars, this one for 1974 and entitled "Sky Lights."

Jane Langton has republished her delightful spoof on Thoreau, Concord, and everybody, THE TRANSCENDENTAL MURDER in paperback (\$2.95). It may be ordered from the Thoreau Lyceum in Concord.

John Cage's latest is a work called "Empty Words." It is composed of nonsyntactical mixed phrases, words, syllables and letters obtained by subjecting Thoreau's JOURNAL to a series of I Ching chance operations. It is done against a backdrop of slides of abstract line drawings by Thoreau, with the Cage audio and the Thoreau art determined by chance. Said one member of the audience when it was given at Hunter College on March 23, 1974, "It was a 2½ hour performance which took on religious/ceremonial characteristics like a long, slow, evenly paced chant with incredible subtle blending of voice, electronic feedback and light. Cage was all I expected him to be--which left me with an incredible confirmation of faith in Cage the artist."

We have received a surprising number of inquiries about the Thoreau Society from young men in prison. In each case we have sent them a subscription to our bulletin. If any of our members would be interested in corresponding with these young men, write the secretary and he will try to make arrangements.

Our apologies to Julie Winter who wrote the astrological chart for Thoreau for our last issue. There is a typographical error in line 5 of paragraph 2. "Inability" should read "ability"--which is quite a difference.

In our last bulletin we spoke about the paucity of limericks about Thoreau. As a result Barbara Anderson of Ganado, Arizona, contributes the following:

Henry David Thoreau
For a botany box used his chapeau.
A pond he explored,
A tax he ignored,
And with John took a trip by bateau.
Any more tries?

Our cartoonist Annie Dillard is also the author of the current best-seller Pilgrim of Tinker Creek.

A personal ad in a recent NEW YORK REVIEW OF BOOKS reads, "Female asparagus stalker, suburban Detroit, seeking contemporary Thoreau with great sense of humor, 48, mature."

A film-strip used in Roman Catholic churches for parents of children about to make their confirmation, entitled "Confirmation: Sacrament of the Spirit," and published by the Thomas S. Klise Co. in 1973, devotes ten frames to a parallel between Thoreau's sacrament of nature and the church's sacrament of spirit.

According to the CHRISTIAN SCIENCE MONITOR for Jan. 22, 1974, Richard Kiley, the British actor and star of the forthcoming film version of "The Little Prince," "admits to reading Thoreau's WALDEN so many times the pages are the consistency of Kleenex."

An ad in Best's Review for February, 1974, for life insurance agents, quotes Thoreau's "I would rather sit on a pumpkin and have it all to myself."

Ricketson in a letter to Alfred Hosmer of Feb. 23, 1893 (tipped in the grangerized Salt in the Hosmer Collection in Concord Free Public Library) says there were two of the Dunshee ambrotypes, one of which he gave to his son Walton and the second to Sophia Thoreau. Can anyone tell us where the originals are now? Of the three Maxham daguerreotypes, one is now in the Berg Collection of the New York Public Library, one in the National Portrait Gallery in Washington, and the third in our own Thoreau Society Archives in Concord Free Public Library.

"The heart is forever inexperienced." HDT--Week.